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COMMUNICATIONS.

For the Western Recorder.

THE VALUE OF THE SOUL.—No. V.

"What shall a man give in exchange for his soul?"—
MATT. xvi, 26.

Having considered the value of the soul in itself—in reference to its own capacity for happiness and misery, and in relation to God and his creatures—let us enquire concerning the worth of the soul, as it stands in the estimation of Him that made it.

The Father, Word, and Holy Ghost, were one, in the formation of the soul, and in their purpose concerning it. They therefore said, one to the other, "*Let us* make man, in *our* image, after *our* likeness."—And when man had fallen, and his soul was lost, and the souls of his posterity, this same God, Father, Word, and Spirit, "so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." In due time, that Son, Jesus Christ, made of a woman, made under the law, the equal of the Father, the man that is his *fellow*, "the mighty God, the everlasting Father, the Prince of Peace," who is "God over all," came down and was "made a *curse* for us, to redeem us from the curse of the law." Why did he come? Why did he thus humble himself? "To redeem us from the curse of the law." How did he die; and what was the object of his death? "In due time, when we were without strength, Christ died for the ungodly, the *just* for the *unjust*, to bring *us* unto God; that he, by the grace of God, should taste death for *every man;* and he is the propitiation for our sins, and not for ours only, but also for the whole world." He "was delivered for our offences, and was raised again for our justification."

These things go to show the value of the soul, in the estimation of God, who weighs every thing in the balance of truth, sees every thing as it is, and perfectly comprehends its value; and what is the ransom which God has provided for souls? or what the price he has paid for their redemption? It is the life and blood of his Son. Now what is the value of that life and blood?

If Jesus be nothing more than a man, it was worth nothing more than the life and blood of a single man. If he were the greatest of created beings, and nothing more, as some pretend, then his life and blood were worth more than the blood and life of any other creature that God ever made. Still the value would be finite; for after all, it would be nothing more than the life and blood of a mere creature, a being of limited capacity. But if Jesus is God, then that life and blood must be augmented accordingly.

Now Jesus was and is the uncreated, the everlasting God. His "goings forth have been from of old," from "*the days of eternity.*" In him dwelleth "all the fulness of the godhead, bodily." He "was made flesh, and dwelt among us." He was and is a God, in the fullest sense of the word; and his life and blood were the life and blood of him who is God as well as man. These he gave for the life of the world—the life of a world of souls. Thus God, according to the scriptures, purchased the church, a church made up of redeemed souls, "with his *own blood.*" Thus the life and blood which Jesus gave, with his own consent, and with the approbation of the Father and the Spirit, being the life and blood of him who thought it not robbery to be equal with God, were of infinite value. The ransom is infinitely great and high. It was the highest price which God could pay; for when he had given himself, his life and blood, for the life of souls, he could give no more; he had nothing more to give.

Perhaps I shall be told, by way of criticism, that Jesus was a man, and that his life and blood were the blood and life of a man. I admit the fact. But if it be true that Jesus was and is a man, as it certainly is, it is equally true that he was and is as really God as man. If, then, his manhood gave to his sufferings the value of the life and blood of a man, his godhead also added to those sufferings, giving to them the value of a God; for his body was the body of a God. "A body hast thou prepared me." "The Word was *made flesh.*" *All* objections to this are unavailable. The atonement of Christ is either infinitely valuable, or it is not. If it is of infinite value, then the godhead of Christ, and that alone, could and did give it infinite value. If the atonement of Jesus be not of infinite value, it can only be because it was nothing more than the life and blood of a creature; and if this be all, it is no great matter; salvation by Christ is no great thing, no mighty undertaking; nothing worthy of being esteemed the greatest work of God; and the greatest wonder about it is, that souls can be saved from sin and hell at so cheap a rate; and to sum up the whole, we may as well give up the matter, and be Arians, Socinians, Universalists, Deists—yes, go one step farther, and say, "There is no God," no heaven, no hell. "Let us eat and drink, for to-morrow we die."

But the more we look at this subject, the greater the ransom which God has given for souls appears; and the greater the soul appears; and the greater its worth, in the estimation of him who made it; for surely, he who is infinite in wisdom, and power, and goodness, and justice, and who can make as many souls as he pleases, would not give more for a thing than its worth. He does nothing inconsiderately, and nothing to gratify caprice, whim, or fancy, like us. God is in earnest in all he does, and infinitely so. His understanding, heart, and hand, and every perfection of the godhead, are now, always have been, and always will be, employed in this great work, the salvation of the soul; and though no more souls will be redeemed when time is past, yet the three-one God will be forever employed in completing what he has begun, in the salvation of the souls of men.

When probation is gone forever by; when all the elect have gotten home to glory; when they are all planted as trees of righteousness in the house of the Lord on high; he will watch over them, water and cultivate them, with such care and skill, that they will always flourish more and more in the courts of our God. In this work of cultivation, God will be engaged for ever. He will never relax in his attention; he will never slacken his hand. These things show the value of the soul in God's account; and that value is nothing less than infinite.

Perhaps I shall be told that God does not this for their sakes. Very well: But why? Why not do this for their sakes? Because they have sinned, and by their wickedness rendered it inconsistent for him to do them any good on their own account. Because they have rebelled, he can hold no correspondence with them, but through a Mediator, and for the Mediator's sake.

Not so with angels. They have never sinned; they need no Mediator. They do and live. They earn their wages as they go along, and their Maker pays them as they become due. It would have been so with man, if man had never sinned; and it was so with man, before he had transgressed.—Therefore, though God does nothing for the souls of men on *their account*, yet this is because of the condition into which they have thrown themselves, by their transgressions, and not from the want of any inherent value in the soul. The fact, therefore, that God does not save souls for their own sakes, detracts *nothing* from their native, inherent, everlasting worth. Nay, this goes to enhance the value of the soul. The simple fact, that God is, ever has been, and always will be, so much engaged in the salvation of souls, and has paid such a price for their redemption, goes farther to prove that the value of the soul is great—is infinite—than all other things put together.

It may be said, God has done this that he may glorify himself, in saving souls from sin and hell. Very good; and this shows how valuable souls are, in God's estimation, as instruments to display his glory. He has not paid so great a price for any other instruments to glorify his name. Nay, he has not paid any price, nor given any ransom, nor been at any expense to provide other means to glorify himself. Earth and heaven, cherubim and seraphim, and all other things, (souls excepted), cost Jehovah nothing but a word. He made them without effort, and he employs them without cost.—Not so with souls. He bought *them* with his own life. He purchased them with his own blood. They cost the Saviour much self-denial, reproach, spitting, scourging, mockery, pain, condemnation; many sorrows, sighs, groans, and tears, and all his blood. He must even die, or they could never live; and die he did! This shows that God regards the souls of men more highly, and places a greater value on them, and cares more about them, and will do more with them, than all the other works of his hands. Put these into one scale, and all the rest of creation into the other, and in the mind of God these outweigh the whole. Such is the value of the soul.

V. D. M.

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For the Western Recorder.

CHRISTIAN PRACTICE.—No. VIII.

"Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

The Westminster Assembly of Divines, in their Shorter Catechism, in answer to the question, "What is required in the eighth commandment?" say, "The lawful procuring and furthering the wealth and outward estate of ourselves and others." And in answer to the question, "What is forbidden in the eighth commandment?" say, "Whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate." In these two answers, we have a correct exhibition of what God requires and forbids in reference to the particular mentioned.—With this definition before us, I wish to show, that some of those courses of which mention has been made, fall beneath the condemnation of God's law.

We often see lottery advertisements, which seem to secure to the adventurer a fortune. We are told of fortune's residence; how many large prizes have been sold for a mere trifle; and as this must be done again, each individual almost expects that he shall be the favoured one. Let us look at facts. I have before me a scheme of a lottery, to have been drawn the 6th July last, which promised to enrich the country, and all especially who would try their fortune. In this lottery there were 5816 prizes; in all amounting to $69,184. The whole number of tickets, on examination, I found to be 17,396, which, at $5 a piece, cost the sum of $86,980, or $17,796 more than the amount of prize money. If, as is usual in lotteries, the prizes were subject to a discount of fifteen per cent, then the lottery cost the adventurers $28,173 more than it brought them in. That is, the purchasers put in $86,980, for the sake of drawing out $58,807. But if this fifteen per cent discount was not to be deducted in this case, still the lottery was a dead loss in money of $17,796, or about one fourth of the prize money. Who, in his senses, if he understood the game, would be willing to invest his money in this way?—Who would give $5 for $4? The business is carried on, by keeping out of view the certainty of loss, on the whole, and setting forth very conspicuously the prospect of gain, in a few instances. To illustrate my meaning: I examined quite a number of advertisements of the above lottery, and others, to ascertain the above facts; but for a long time I searched in vain. I could find how many prizes, what was the largest, and what the price of tickets; but how many tickets in all, or how many blanks, I could not ascertain in some time; and when I found one advertisement which acknowledged what I was seeking for, it was done in such a way as not to attract attention, or excite alarm. Thus it is that men are led on, and their money taken away, with the expectation of gain, and this expectation founded wholly in error.

But this not the only evil of lotteries. It injures those, ordinarily, who are favoured with a prize, equally with those who are cursed with a blank. A prize excites expectation of success; it sweetens the bait; but it leads on to ruin. The time between the purchase of tickets and the drawing of the lottery, is usually spent by the adventurers in useless anxiety, in reference to their fortune. The company into which they are hereby introduced, leads them on into every species of vice. Look at the actual loss which purchasers must sustain, every lottery that is drawn; at the loss of time; the vicious courses to which multitudes are introduced by this species of gambling; the suffering families, whose bread is taken from their mouths to purchase tickets; look at all this, and tell me how any one, by being connected with a lottery, either as a purchaser of tickets, or a vender, "lawfully procures or furthers the wealth or outward estate of himself or others." Or tell me, is it not evident that such do "unjustly hinder their own or their neighbour's wealth or outward estate?" True, by selling tickets, a man may make money; but is it not unlawfully made—by false appearances? People are gulled and defrauded; or the unfortunate are disposed to stake their little all, in hope of relief, where permanent relief cannot be found. I do entreat of all who have had any connection with these fountains of disappointment, misery, and vice, to look at the subject in the light of gospel benevolence; and I verily believe they will, on such examination, abandon them, as quick as they would a brothel, if they are governed by the benevolent principles of Christ.

But it is said the state has sanctioned lotteries. No matter for that. Civil authority has often sanctioned what God condemns. Again, it is said good people are in favour of them. Christian ministers, with others, have petitioned our legislators for the establishment of lotteries, and the avails have been appropriated to the advancement of literature.—To this I reply, the end does not sanctify the means; nor does the darkness or wickedness of God's people or ministers justify others. Christian people and ministers have held slaves, and been engaged in the slave trade, and others have been in the habitual use of ardent spirits; but do these facts show such pursuits or habits to be right? Let such as have been engaged in this iniquitous business, repent and confess their sin. For one, I do not wonder that God should frown upon our institutions of learning, where their guardians will receive support, and have been seeking it in this way. The walls of our colleges built by gambling! Literature sustained by deceit and fraud! Ye who will be governed by gospel benevolence, break off all connection with this system of iniquity.

Does any individual say, that lottery vending is the support of his family. I would ask him, if his bread is not embittered with the fraud of gambling, and the disappointment of its deceived votaries? If stealing (according to the above definition) be the unjustly hindering the wealth or outward estate of others, then this sin also rests upon lotteries, their managers, agents, and all who have any connection with them. To all such the word of inspiration says, "Let him that stole, steal no more." Abandon this business; and if you need support for your family, or money with which to do good, take the advice of the same word of inspiration—"But rather let him labour, working with his hands, *the thing which is good*, that he may have to give to him that needeth."

M.

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For the Western Recorder.

THE LAWS OF GOD.

Among the absurd imaginations of the human mind, is the idea that a repeal of the laws of God would be a favour to our revolted race. In the blindness of sin, we are prone to regard these laws rather as arbitrary enactments of an infinite sovereign, designed for his honour and the maintenance of his authority, than as really designed for the good of his creatures. But ought we not to regard them, chiefly, as declarations of the manner in which he will bless his intelligent creation? They are so, in truth, though perhaps this is not a *complete* description of their intent. The propriety of viewing them as declarations of the manner in which God will make us happy, is evident, since their whole spirit is, "Obey and live." Pursue the course prescribed by infinite love and wisdom, and secure the best enjoyments of your nature. This may be illustrated, by reference to the laws which regulate our common pursuits. Our Maker and Supporter will ordinarily grant us health and strength, while we make temperate use of wholesome food, drink and exercise. If, however, we attempt to secure the same blessings in any other way, we fail, because God has not appointed the mode we adopt. The student may think to make great attainments, by such devotion to his studies, as he finds at some time destructive of health, but sooner or later he discovers that the blessing of God, as he ought to regard success in study, can only be secured in ways of his own appointment. Thus it is with all the laws that regulate our daily conduct. Now apply the same principle to the revealed, moral laws of God. He requires that our strongest affections should be fixed upon his infinitely glorious character; our whole strength devoted to his service. The experience of all who love God, declares that perfect obedience to this law, in favourable circumstances, will secure perfect bliss. It is to be viewed as a declaration of the course that we must pursue, in order to secure our highest good, or, in other words, the richest favour of God. This is not only a strong presumption from experience, and the general tenor of revelation, but is metaphysically demonstrable, from the consideration that our happiness corresponds to the worth and permanency of the objects of affection, which we have in our power to enjoy.

If we look at the laws of Christ's kingdom, what are they but declarations of the manner in which our souls may be delivered from the ruin caused by sin? Faith in a crucified Saviour is required. In other words, we are required to confide in the only being who can render us the peculiar service that we need. Activity in the service of our Redeemer is required. This is simply requiring us to pursue the only course that can favour such a renovation and perfection of our natures, as is indispensable to our fitness for heavenly joys.

If such views are correct, we can easily answer the question, whether a repeal of the laws of God would be a favour or otherwise. If any one seriously imagines that it would, permit me to suggest one or two considerations. You wish to become happy, and must admit that your Creator alone can make you so. You must admit, too, that a perfectly wise being, whose power is unlimited, must proceed, in his dispensation of blessings, by fixed laws. He has established a code of laws, by which he offers to secure your happiness, and required your conformity to them. If, then, you desire a change, you must imagine that he can institute better laws to effect the same object; that object being one to which you must cling in all your thoughts and wishes. But this is directly to impeach his wisdom. Perhaps you do not intend this, but a little reflection will convince any one, that the whole matter of inquiry is, whether God cannot make laws more favourable to us, than those already given, and yet secure the same end. But "shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer for it."

The practice of men does much more than call in question the excellence of divine laws. It directly asserts, that better ones are easily discovered; that better modes of seeking happiness can easily be found.—Whether men or their Maker will be found in the right at last, need not be matter of inquiry. Still it is matter of grief, that such multitudes prefer their own wisdom to that of God, thus ruining all their prospects for an eternal existence. The simple feeling of submission to our lawgiver, benefactor and final judge, would prevent the whole evil, which is otherwise our endless destruction.

C. S. A.

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For the Western Recorder.

QUARTERLY REPORT OF THE "FEMALE TRACT SOCIETY OF UTICA."

At the annual meeting of this Society, it was made the duty of the Secretary to condense a report from those of the Superintendents, and present it at each quarterly meeting.

While from some of the wards, we have the pleasure of stating, that the returns are regularly made, in others the directors affirm, that "although they believe the tracts are distributed, they yet have no evidence of the fact from any regular reports from the distributors. The distributors excuse themselves in the neglect of this branch of *duty*, by saying that they have nothing interesting to communicate. Many of the committee, however, mention an increasing desire to receive the tracts, and notice families where they had formerly been refused, who now accept them with gratitude. A ******* lady, who had been persuaded with difficulty to allow the tract to be left at her house, received it on the last month with pleasure, and said her children should all find time to read it. It is this denomination that are found the most inaccessible; and we therefore regard any thing among them that looks towards a candid reception of divine truth, with peculiar pleasure.

Several Sabbath school scholars have been collected; and were the facts at this time before us, we would particularly notice the improvement made by an interesting class of adult girls, who had never been taught to read. One of our distributors, who left the place before the last quarterly meeting occurred, might have furnished, had she been present, a very encouraging report. Among the things to have been detailed, was an interesting case of hopeful conversion.

It has been mentioned heretofore, and ought to be impressed upon the minds of all, that the regularity and system of this Society, depends upon that of each individual connected with it, and that irregularity in one branch of its operations, will produce more or less of confusion in all. It is, therefore, much to be desired, that the distributors punctually attend the meetings on the fifteenth of each month, at the house of a directress, not only that they may bring in their reports, but that by associating together for counsel and prayer, and by communicating to each other the result of their labours, they may feel an increased interest in their work.

The system of tract distribution can no longer be viewed in the light of an experiment. The experience of years has fully tested its practicability, and crowned the *faithful* efforts of its patrons with a success equal to their most sanguine expectations. The report of the General Assembly speaks of the distribution of tracts, as among the most efficient means which God has been pleased to bless, in producing the late cheering revivals in our country. But we need not go beyond the precincts of our own village for testimony of this nature; and altho' from every quarter, we *hear* intelligence of the usefulness of tracts, we have at home repeatedly *seen* their happy effects. Numbers who have been hopefully converted to God, ascribe their first serious impression to the perusal of a tract. We have seen the voice of opposition to the cause gradually dying away; and if all are not yet convinced, there are comparatively few that are not silent in their enmity. The many obstacles to the advancement of this cause, which at first seemed thrown in our way, have one by one yielded to the noiseless, untiring perseverance of its friends, until now our whole population, with but very few exceptions, present a fair field for the operations of this Society.

And now, what have we to fear? From without there is nothing. The blessing of God has evidently attended our exertions.—Past reports show that our concerns are flourishing, and the hearts of many at a distance have been cheered and led to effort from a knowledge of what has been accomplished in Utica. But while all is thus fair and flourishing to the outward eye, cannot those who diligently observe the "signs of the times," especially cannot our Father in heaven, who knoweth the hearts of all, discern many things among us which ought not so to be? Are we not conscious in our own hearts, of feeling less, and of exerting less effort, in this cause, than heretofore? Does not the fact, that the appointments for prayer in all the wards have been greatly neglected, and in some even the form of a meeting suffered to die away—speak loudly to us all, that the cause of our blessed Saviour in this department is wounded, through the lukewarmness of his professed friends? We all *acknowledge* that the legitimate effect of divine truth is, the conversion of souls; and since there are no such cases reported during the past quarter, may we not infer that there is a want of faith and prayer in our Society. The solemn hour will soon arrive, in which the time spent in the service of God, and with a desire to promote his glory, will be all which the mind, in self-retrospection, can fasten upon with any degree of satisfaction. At that hour how truly insignificant will appear the excuses with which we now satisfy ourselves, for neglect of duty. Let us act, then, in view of death, judgment, and eternity; that when inquisition shall be made for the blood of souls, we may be found guiltless.

The article which drew forth the following has a little gone by, as the phrase is; but others of a similar character have not been wanting. We copy it from the Albany Telegraph:—

METAPHYSICS.

MR. EDITOR—In perusing recently a number of the "Presbyterian," a paper published in Philadelphia, my eye accidentally fell upon a passage in an article, headed "An affectionate Appeal to Presbyterians in the Valley of the Mississippi." The passage occurs in that part which purports to be an address to the (lay) eldership in our churches. It is as follows:—"You have less pride of intellect and of character about you; and still more, you are not infected with that *metaphysical mania*, which is the most deadly of clerical diseases, and, next to the total want of piety, most completely disqualifies men for permanent usefulness in the pulpit." "It is not, you know, uncommon to see one of those *metaphysical new-discovery men*, wandering through our churches, as meteors wander through the heavens; they corruscate and expire in their own darkness."—Now, sir, being but a plain layman, and for a moment placing myself among those addressed by this writer, I began to ask myself, whether I knew what this writer means by the word "metaphysical." To settle the question, I immediataly turned to an excellent author lying by me; and as some other laymen may be in the same quandary with myself, I propose to you to publish the explanation I have found, for the benefit of the "eldership."

"Metaphysics, or ontology," says Johnson, "is the science which treats of the affections of beings in general. In strictness, the whole truth may be said to be divided into physical and metaphysical; and to say the least, many of the doctrines of religion come properly and strictly within the department of metaphysics." The term affection as used in the above definition is taken in its larger sense, and in relation both to action and passion.

"By the affections of being," says Dr. Watts, "are meant all powers, properties, accidents, relations, actions, passions, dispositions, internal qualities, external adjuncts, conditions, or circumstances, whatsoever."

From the Encyclopedia, and from Dr. Watt's System of Metaphysics, perhaps it would be useful to lay before the reader, a compendious view of the *subjects* of which that science treats. If he will keep in mind that it is not Edwards nor Hopkins; and if he has not regularly studied metaphysics, I presume that he will not think his labour lost in perusing this sketch.

Metaphysics, or ontology, treats of being, of essence, or nature, of mode and form, of existence, whether actual or possible, necessary or contingent, dependent or independent, whence arises the distinction between the being of God, and of his creatures. In the next place, it considers duration, creation and preservation; and reader, is all this chaff and nonsense? It then considers unity and union; but what doctrines are involved here? It treats of act and power, of action and passiveness, of necessity and liberty, and of relative affections; but is all this nothing? It treats of truth, goodness and perfection; principles, causes and effects; of subject and adjunct; of time, place and ubiquity; of sameness and agreement and difference; of number and order; of mental relations; of abstract notions, signs, words, terms of art, &c.

"Metaphysics is the science of being;" and there is not a doctrine of religion which relates to *being*, which is not more or less metaphysical. Man is a creature, finite, dependent, mutable and ignorant. God is the creator, infinite, independent, immutable and infinitely wise. Now, in all these, and in all other affections and relations, just and correct metaphysical notions are essentially important to a proper understanding of truth. An idea, or notion, or proposition, or argument, is called metaphysical, not from any *abstruseness* or *obscurity* belonging to it, but from its natural arrangement with a great class or order of truths. Now, sir, if we are to admit the honesty and integrity of certain "clerical" writers, must we not conclude that their contemptuous slang at metaphysics, and the still more wretched work they make, when they exhibit their own metaphysics, must arise from their own profound ignorance of that most important science?

"Metaphysics is the science of being," regarding it in reference to all its "powers, properties, accidents, relations, actions, passions, &c." Beings are God and his creatures. Now, it is to be hoped, that such men as above referred to, will be willing to admit that the bible teaches something concerning God and his creatures; and beginning with the first of all propositions, that being exists, "there is not a power, property, or accident, a relation, action, passion or condition, of any being, which does not afford an article of metaphysical truth and knowledge."

Some other things contained in the same article might justly be made the subjects of remark, were the writing or the reading of such articles a proper mode of spending one's time. But I could not but ask the question, when reading this "*affectionate* appeal," if the writer might not have been more rationally and more profitably employed, in preparing something which should arrest the attention of impenitent sinners, and be the means of saving their souls, than in thus censuring and denouncing those brethren whom he deems more enthusiastic or fanatical than himself.

Your's, A LAYMAN.

The intelligent reader will readily perceive, that the writer of the above remarks is not in favour of that dry, abstract manner of presenting gospel truths and motives, which is so prevalent among many, and which is so little calculated to lead men to repentance. Yet he would have men, who are public teachers, bring to their *own aid* just views of religious subjects, that they may appear clear headed to others. The few of the clergy who complain so much of metaphysical "new discoveries," might perhaps, after their own example, be denominated "metaphysical *no*-discovery men." The truth is, the science of metaphysics is continually advancing, and in its progress new modes of statement and illustration necessarily arise in reference to the same great fundamental truths, while the truths themselves remain immutable. The "*no*-discovery" men, or men of the "old school," are those who more or less adhere to the old *exploded* metaphysical views, continuing the old statements and illustrations, after their significancy in the progress of the human mind has been materially modified, or entirely done away. If the "*new*-discovery" men are somewhat in danger of falling into the opposite extreme, as very possibly they are, this does not excuse the other class in adhering so closely to old phrases, illustrations, and statements, in their systematic theology, or to throw darkness over the whole subject of moral obligation and dependence. One extreme often produces another. Let them advance a little; possibly some of the foremost of the other school will begin to recede.

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From the Connecticut Observer.

REVIVALS.

Notwithstanding the unusual number and power of revivals in our land, at the present time, it is estimated that more die daily within our borders than are brought into the kingdom of Christ. This thought is indeed appalling, especially if we reflect what must be true in ordinary periods, if such is the fact even now. It is also said, in reference to the healthful influence of revivals on our country, that at the present degree of their extent and power, they would not counterbalance the increase of immorality and error. From natural increase, and from the great number of emigrants from Europe, more are daily added to our population, it is said, than are converted to the faith. It is to be recollected, however, that the influence of revivals does not end with those who are added to the number of true believers. Others, who do not yield their hearts to the power of truth, and submit their souls to God, are yet convinced by the operations of the Spirit that there is a reality in religion; and a hold is got upon their consciences from which they cannot escape. An impression in favour of truth, in favour of the doctrines of grace, is made by revivals, far beyond the pale of the church. When the converts who feel disposed to profess Christ publicly, are all gathered into his fold, others, who are real converts, from various causes, do not make this public profession. And when you have reckoned up all genuine converts, there is a large number remaining on whose minds the truth has been too deeply impressed by the Holy Spirit ever to be erased. Some, to be sure, are more hardened than ever by his influences, and become the voluntary associates of "evil men and seducers." Besides, in revivals, individuals are converted in a great multitude of circles, into which it would seem that the truth could not enter; and they become centres from which religious influence is diffused on every side. Amid corruption, where one would have tho't nothing could ever dwell but contagion and death, the salt of grace is cast, and purity and health succeed. The waters of the sanctuary then flow far and wide, to cleanse regions where nothing abode before but infidelity and profaneness and pollution, and break down barriers which which would have mocked at their ordinary tide. It seems to us that this is a peculiar characteristic of the present revivals. They penetrate where least expected. They overcome opposition which the friends of truth thought it almost vain to attempt to subdue. They reach hearts which seemed to human view to have been defended against all approach. They surmount prejudices over which it would once have been thought that nothing could pass. They move on, and in their track the scoffer finds a tongue to praise, and the infidel a heart to believe. Now why is this? We think that so far as any peculiarity exists, it may be traced directly to the influence of four day's meetings, and more remotely, but not less really, to a previous preparation in the public mind. Are men brought within the reach of the truth, by these meetings, who before stood afar off? This is not owing solely, nor chiefly, to the peculiar character of these meetings. There was, if we may so express it, a predisposition, a tendency to this. That family which had once profaned the Sabbath, and neglected the house of worship, and trampled on the truth, and despised the ministers of the gospel, are now within the walls of the sanctuary, and listening to the voice of prayer, and melting under the dispensation of the word, and giving up their hearts to Christ. Why is it? The Sabbath school scholar has been there; the Sabbath school library book has been there; the Sabbath school teacher has been there, with his voice of kindness, and his heart of benevolence, and his prayer of faith; the tract and the tract distributor have been there; the bible agent has been there, with the word of life; truth has been there, in the garb of temperance, and persuaded them to bow to her authority in one of its forms, and to relinquish self-indulgence; has taken them by the hand, and led them to the assembly of her children, and broke down the wall of prejudice which separated them from the influence of the good and wise, from hope and from heaven; and what wonder if the Holy Spirit himself should now come there, after his way has been pepared by so many harbingers?

These considerations should have their full weight, and certainly they are of no trifling nature. Still, as most of them refer to things long in operation, they ought not, perhaps, very materially to modify the appalling statements above mentioned. God is doing great things; but the warfare still rages; and Christians should greatly increase their exertions and prayers, if they would see the cause of Christ finally triumphant.

* * *

From the New-York Observer.

PARTIAL CONVOCATIONS.

Under this head, the "Banner of the Church," an episcopal paper, thus notices a plan recently introduced by Bishop Brownell, of Connecticut, into his diocese. We presume that these "partial convocations" will be to Episcopalians, to some extent, what "three and four days' meetings" have been to Presbyterians:—

"From the Episcopal Watchman we learn, that the Right Rev. Bishop Brownell, in the course of his visitation through the western part of his diocese, will hold a convention of such of the clergy as may find it convenient to attend, at Watertown, on the 13th and 14th of October. The Bishop designs also to invite *partial convocations* of the clergy, in the counties of New-London and Fairfield, during his visitation in those parts of the diocese. We heartily commend this plan, as well for its convenience and practical wisdom, as for its primitive simplicity. It was so that Paul, when, on his way to Jerusalem, hastening, if it were possible, to be there on the day of Pentecost, he passed through Miletus, sent thence to Ephesus, and calling the elders of the church, delivered to them that most memorable charge.—We cannot but think that it would be a happy thing for the church, if the successors of the apostles among us, were to adopt the practice of St. Paul; and calling together the elders whenever and wherever they might find it convenient, charge them to take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers. To mention no other advantages of such a practice—common, as is well known, in the parent churches of England—it would tend, as nothing else can, to promote the acquaintance of the Bishop with his diocese, and with his clergy, and of the clergy with each other. Conventions, we all know, are rare, are numerous, and often unwieldy in size, and are necessarily occupied with the forms and details of business. Convocations of a whole diocese must occasion to distant members, great expense, fatigue, and loss of time, and will consequently be neglected. *Partial convocations* obviate these evils.—They afford opportunities of free and unreserved intercourse. Like family meetings, they promote mutual good will. The presence of his sons in the church encourages the heart, and strengthens the hands of the Bishop. The presence, the wisdom, the example of their spiritual father, prevent the local and sectional tendency which such meetings of the clergy might otherwise have, and tend to the instruction, the confirmation, the edification, of all."

On the above the Philadelphia Episcopal Recorder remarks:—

"We take for granted that the meetings proposed are not designed exclusively, or even principally, for purposes of business.—Such matters are usually transacted in convention. Nor can they be intended merely for the exercise of social and fraternal feeling among the clergy, delightful and every way profitable as they would be. We have not a doubt that the brethren who may be convened on these occasions, while they feel their kind affections towards each other glow with more than usual fervency, will be animated by a holy compassion for the perishing multitudes around them. Many a note of warning, entreaty, and invitation, will be sounded; and many souls, we would fain hope, rescued from eternal ruin, as the reward of their faithful labours. May the example thus judiciously presented to the church at large, in the diocese of Connecticut, be universally adopted."

* * *

From the Vermont Chronicle.

SABBATH SCHOLARS CONVERTED.

Children, let me tell you something more. In this state, there are more than *twenty-five thousand* who attend Sabbath schools; and there are a large number of youth and children among them, who have become hopeful Christians. In one town, fourteen children and more than forty youth hope their sins are forgiven. In another town about fifty children, and more than seventy youth. In another town, sixty persons belonging to the Sabbath school indulge hope.

In one town the children had prayer meetings. A good man used to go in and take the lead of these meetings. But the children were not satisfied with that. They used to pray when they were alone. And sometimes the boys would mention a little meeting, and three or four, and sometimes more than a dozen boys, would get together; and they would pray, and talk, and sing.—One time the boys went into a barn, and made seats, and a little pulpit at one end of the floor, and left it. Shortly after a very good man went into the barn for something, and saw it. He inquired of some children about the preparation in the barn; and they told him they had a three days' meeting appointed for the children. But this man told them he loved to have them pray. "But," said he, "if you meet without some man with you, I fear you will have disorder. Some bad boys may go in, and get you into trouble. Now," said he, "when you want a meeting, let your superintendent meet with you in some house." And the boys loved that good man for his advice, and ever after did accordingly. One little boy got up in the children's meeting, and told his experience. He said, when he learned this verse, "*Swear not at all*," he felt very bad. He said he had used some naughty words; and he felt that God remembered it. And he said that was the first thing that made him serious. One young lady, in another meeting, said she loved the Sabbath school, for this had benefitted her more than any other school; for there, she said, she formed a taste for reading, and there she became serious. Another little boy thought he should love the Sabbath school as long as he lived. One day a pious school teacher went into her school, and saw a little boy on his knees. She asked a child, who was very still beside him, what the boy was doing; for she could not understand what he said. "He is praising God," said the child. O, how lovely a sight to see little Sabbath school children meet a teacher in a quiet room, to hear him talk and pray. How lovely to hear the children sing their little hymns.

"Permit them to approach, he cries,
Nor scorn their humble name;
For 'twas to bless such souls as these,
The Lord of angels came."

CHILDREN'S MINISTER.

TEMPERANCE.

From the Buffalo Journal.

A SOLEMN SCENE.

On Thursday, the 6th inst. the court-house in this village was filled at an early hour, in the afternoon, to hear the sentence of death pronounced upon *Dibdel Holt*, who had been arraigned for the recent murder of his wife, and avoided a public trial by confession of the crime charged against him. As he entered the place of judgment, all eyes were turned upon him. A hurried look, confused countenance, and uneasy manner, betrayed a consciousness of being, at the moment, an object of more attention than was agreeable to him. By the time he had reached the box, however, he appeared collected, and not otherwise affected than a man engaged in business, that required sober and serious attention. Profound silence now pervaded the assembly, and the presiding judge commanded the culprit to "stand up." The order was quickly obeyed; but with a look and general mien that concealed emotion, if he had any. On being asked if "he had any thing to say why the sentence should not be pronounced on him," he replied, after a slight hesitation and in much business tone, "How do you say, sir?" The question was then repeated, and answered promptly, "I suppose I deserve it. I expect nothing but to die." These short sentences were uttered quickly, though with distinctness, and without the visible agitation of muscle. Judge Stryker then proceeded in a solemn and impressive manner, to declare the stern mandate of the law, to which the numerous audience listened with deep and silent attention. But the prisoner could not have been distinguished from others by any appearance of special interest or susceptibility, beyond what was generally manifested, except in two instances. When allusion was made to the tender and thrilling circumstance, of his victim being not only a defenceless woman, but his own confiding wife, the mother of his own children, who was at the moment of receiving the blow from his hand, giving sustenance to his smiling infant folded in her arms; and of her being found by the neighbours, after the murderer had fled, literally weltering in her own blood, and in the very agonies of death, still folding the clinging babe to her bosom, with a maternal fondness that neither cruelty or death could overcome; I say when these circumstances were alluded to, a shock passed over his system too heavy for concealment. A sudden flash and rapid roll of the eye showed a living sensibility in him, which even drunkenness and crime had not power to extinguish. But it was momentary. He soon recovered himself, and heard again, like one who has been accustomed to master compunctions of conscience, until he was referred to the *awful retribution of eternity*, and reminded that his only hope was in speedy repentance, and humbling of himself before God; when another shudder came over him, too powerful not to be noticed. A strong emotion, in spite of resistance, rose in his soul, at the thought of eternity, and its retribution to the murderer. But except in these two instances, it was not seen that Holt felt more than others. He stood there, at once a living victim to his ruling vice, *intemperance*, and a living demonstration of its hardening petrifying influence upon all that is dignified and lovely in our being, and of its certain tendency to obliterate the last trace of humanity and of kindly feeling from our nature, and to transform a man, a husband, a father, into the veriest monster in the universe.

The short period of his incarceration had served to blanch his cheek, and throw a sickly, melancholy air over his countenance, but had not reduced the loathsome bloat of his person, which continues to tell, even to strangers, the tale of his former life. His light complexion, light eyes, and tolerably well set features, afforded little or no indication of that native malignity, which is always looked for in the murderer. His crime, his misery, the fate of his wife, the ruin of his family, are all to be credited to the practice of habitually drinking ardent spirts. Holt was the keeper of a tippling-shop, and himself a tippler. Ah! this tells the story! Let those, then, who are so far following in his steps, be warned, and beware, lest they overtake him in his end!! SPECTATOR.

Intemperance in Montgomery Co.—It would appear by the following extract of a letter to the publishers of the Recorder, that there is at least one county in this state, that does not participate in the advantages of the temperance reform. Perhaps there are other places similarly circumstanced. It is easy to conceive that men, who refuse so much light as has been shed upon this subject far and wide, will become more and more abandoned, until a crisis shall be formed; and the same is true of towns and counties. The work of reform must be urged forward, or it will infallibly deteriorate:—

"It is a sorrowful fact, that in some places intemperance is on the increase, and many are hurried onward to the drunkard's grave faster than ever. O! lift up your voice, and publish it abroad, to the rousing up of those who are now sleeping on their posts. There is a great apathy respecting this thing through most of the county of M. There is only here and there a spot where we can say the influence of temperance is felt. This town has certainly consumed more than double the quantity it ever before did, in the same period of time. A few temperance men say a little, but cannot raise an influence against the stream of popular example. We want help from abroad, to aid the few who are willing to refrain from the poison."

The Hon. W. Cranch, chief judge of the District of Columbia, speaking of the man who understands the nature and effect of ardent spirit, and yet offers it to his friends, says—"I know that this cup is poisoned. I know that it may cause death. I know that it may cause more than death; that it may lead to crime, to sin, to the tortures of everlasting remorse. Am I not a murderer? *worse* than a murderer? as much worse as the soul is better than the body?"

INTELLIGENCE.

LA POINT.

We mentioned some time since, the arrival of Mr. Ayer, from this place, to Mackinaw, where, after remaining a short season, he would return with one or two of the missionaries recently sent out by the American Board, to establish a station there, and perhaps in time another station farther west. Mr. Ayer was formerly a resident of Utica; and when he left the place, about two years ago, was superintendent of the Sabbath school of the Bleecker street church, a station which he filled with great usefulness. He went out, at first, as teacher to the Mackinaw station; but afterwards, as our readers will recollect, left that place for a similar occupation at La Point, five or six hundred miles distant. At this place he was much secluded, and shut out from the intelligence of the day. The letter, of which the following is an extract, was written to a young friend in Whitesborough, soon after his second arrival at Mackinaw, when the scenes of a whole year had burst upon him at once, and when he was about to return to La Point. We hope that the spirit it breathes will infuse itself into the bosom of many a young disciple of Christ:—

Your esteemed favour of 25th of May, I received at my arrival here from the Indian country, (near the head of Lake Superior), where I have been attempting the year past to instruct the perishing heathen in the knowledge of the gospel of Christ.

The news of the work of God in Utica, and the conversion of —— and some others, in the establishment of ——, and especially the hopeful conversion of many of the Sabbath school children, attached to the school where I laboured with so little success, was a source of the most lively gratitude to God. I wept for joy, and felt that I could say—"Bless the Lord, O, my soul, and all that is within me." My cup of joy has been full to overflowing, since I returned from the moral waste among the heathen, at reading the accounts of the stately steppings of Zion's King in the churches of our Lord. It seems to me, that Jesus is about to take to himself his great power, and reign.

Hosts of missionaries will spring out of these revivals, and present themselves before God, and say, "Here am I; send me" to the heathen. May we not judge from the signs of the times, that the latter day of glory is already dawning on this lost world, and that ere long a "great voice from heaven will be heard, saying, "The kingdoms of this world are become the kingdoms of our Lord?" How blessed they who bear any humble part in this glorious cause. Yes, though you and I may be but hewers of wood, yet will we rejoice that we are counted worthy by our Lord of such a place; a place which we would not exchange for the throne of a king. What a privilege to be instrumental in winning souls to Christ! in pointing the ignorant, perishing heathen to our glorious Redeemer, as one able to save souls from hell, and fit them for the society of the glorified above. Does not your heart burn with desire to make known to them Christ crucified? If it does, my dear brother, cultivate such a feeling, till like Paul you have continual sorrow for the lost heathen. Don't think that when fitted to enter the field, you will remain among Christians, and build upon another man's foundation. No! under God, without "conferring with flesh and blood," go forth in the field covered with dying heathen. Let the love of Christ constrain you to offer yourself a living sacrifice unto God for them. I rejoice to hear you say, "I am inclined to seek work far from this blessed country."

And now, dear brother, let me tell you of an almost boundless field of moral death, which, until very recently, has been under the almost entire dominion of the prince of darkness. Now He whose right it is to reign, has begun to scatter the darkness by the power of the Holy Spirit; and a cry breaks forth on the right and left, Come over and help us. Within two or three years past, five or six of the Indian traders have become the professed followers of Jesus. These traders feel a very lively interest in the cause of missions, and make very liberal donations to it, and to the bible and tract cause, &c. Most of them live at a distance of from four to six hundred miles from this place, and at a considerable distance from each other. One lives about 1500 miles northwest, where he has been the past year very active in doing good to the heathen. Some of the traders are now under serious impression, as are some of their wives. Two Indian women (the wives of traders) have the past year hopefully been born again. One will unite with the church on the morrow, and an Indian youth living with one of the traders. This trader united with the church last year. He was formerly a bigoted Catholic, and was educated for a priest.

Here follow similar additional details, which, as they have already been presented to our readers, we omit.

The country inhabited by these Indians is immense, extending from Mackinaw, along the southern shore of Lake Superior, running down into the interior two or three hundred miles, and from the head of the lake, west and northwest, probably one thousand miles. It is inhabited by the Ojibwas, a numerous tribe; many of whom live in Canada, along the northern shore of Lakes Erie, Hudson and Superior, extending far into the interior, and far to the west of Lake Superior. Books are now published in their language, and we hope the bible will soon be translated. Dr. J——, of the United States army, now residing at the Sault St. Mary, a gentleman of great research, has made great attainments in the tongue, and is warmly engaged in the subject. The Ojibwas every where manifest a willingness to be taught, and some of the bands express much anxiety to have missions and schools among them.

The American Board have the present season sent out two clergymen, to missionate among these Indians; to acquire a knowl- of the language, and as soon as practicable to locate in the Indian country.

* * *

The Convicts.—The Rev. Mr. Hotter, a missionary to the Cherokees, who recently passed through this city, informs us that he saw Messrs. Worcester and Butler, a few days ago, in the penitentiary at Milledgeville. He says they are cheerful and happy. This we expected.—We have often read of others devoted to the same pursuits, and inspired with the same sentiments, singing and rejoicing amidst the flames that devoured them. They were equipped in the coarse uniform of the prison, with the usual badges of criminals attached. One of them is employed in making bedsteads, and the other in turning a large wheel—grinding, like Sampson, in his prison house.

Putting them to the hardest labour in the prison, accords with the instruction of Gov. Gilmer, to inflict upon them the penalty of the law in its utmost severity. But it should be remembered that these subjects of Egyptian oppression have been mostly accustomed to sedentary pursuits. Their minds, it is true, are trained to severe labour and strenuous exertion; but their bodies, and even the health of one of them, are on that account comparatively delicate and feeble. To the barbarity of their treatment, under such circumstances, must be added the violent deprivation of their liberty; their confinement within the narrow limits, and foul, gloomy precincts of a prison; their being associated with thieves, robbers and murderers, and the wicked attempt to brand their memories forever with the name and infamy of criminal convicts. On this latter point, however, Georgia is mistaken. She has got in her own hand the hot end of the branding iron, and her mad cupidity is inflicting on herself a mark of disgrace, which will dishonour her name till the sun itself shall be blotted from the heavens. Already is public indignation stamping its ban upon her conduct; we had almost said, upon her forehead.

We rejoice to perceive that the papers thro'-out the country advert to the persecution of the missionaries in the severest terms of reprobation. Even the leading administration papers, which have heretofore upheld the course that the Georgians have taken, on account of the part which the administration has acted in aiding and abetting them, are struck dumb; and one of them has even ventured to quote some severe animadversions upon Georgia. We learn, too, that in the immediate vicinity of Georgia, in Alabama and Tennessee, the mass of the people are very much excited. At this we are not surprised. We are persuaded that still greater indignation animates the breasts of those more distant, though it is not likely to be manifested by the exhibition of military prowess. The Georgia oppressors do indeed deserve to be treated as outlaws. Still we believe, if they should ever be found among the friends and fellow-citizens of the abused and persecuted missionaries, they will be ashamed with better treatment than that which they have inflicted upon the innocent subjects of their malignity.—*Washington Spectator.*

Ordination of Missionaries.—Ordained in the bowery church, October 7, by the 3d Presbytery of New-York, the following young gentlemen, as evangelists, viz: Gamaliel C. Beeman, Thomas Brainerd, William Gage, Edmund Garland, John W. Irwin, John Morrill, John U. Parsons, Simeon Salisbury, Elisha Jenney, and John J. Owen. The sermon by the Rev. Dr. Cox, was from Jeremiah xxiii, 28:—"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Ordaining prayer by Rev. Dr. Woodbridge, and charge to the evangelists, by Rev. Benjamin H. Rice, of the second Presbytery.

The above named evangelists, excepting one, are from the last class of graduates from the theological seminary at Andover, and the interest of the occasion was no doubt much increased by the fact, that all of them, (excepting Mr. Owen, who is employed as agent of the Presbyterian Education Society), had been appointed by the American Home Missionary Society, as missionaries to the western and southern states. This consideration especially gave to their ordination, and to the several prayer meetings which they attended in the city, an interest which we trust will not soon be forgotten by those who formed the acquaintance of our young brethren, and whose hospitality THEY shared.

It will also be gratifying to our readers to know, that in addition to the above, the following, who are classmates from the same seminary, are now on their way to the west as missionaries of the above named society, viz. Rev. Benjamin Laberee, Rev. Daniel C. Blood, Rev. Asaph Boutelle, Rev. Jason Chapin, and Rev. Edmund O. Hovey. From the theological seminary at Princeton, Rev. Reuben Frame, Rev. G. H. Hulin, and Rev. Jeremiah Porter; and from the seminary in Bangor, Maine, Mr. Elijah S. Scott; in all eighteen, designated to the states of Ohio, Kentucky, Indiana, Illinois, and Michigan territory. This, we understand, is a larger number than has ever been sent out by the A. H. M. Society at any one time. It speaks well for the christian enterprise of the Executive Committee of that Society. And as they are thus enlarging their pledges to the great and growing west, it is hoped that our citizens, and the religious public, will remember the claims of this enterprise upon their prayers and their alms, the present autumn.—*N. Y. Evan.*

Missionaries to the Pacific.—We understand that twenty missionaries of the American Board, viz. eight preachers with their wives, a physician and his wife, and two printers, have received appointments, and are expected to sail from this port, in the ship Averick, about the 15th of November, for the Pacific. The are destined, we believe, to the Marquesas and Sandwich Islands. The Averick is a good ship, nearly new, having never performed but one voyage; and her commander, Capt. Swain, is spoken of as a very polite and agreeable man, and skilful navigator. From these circumstances we anticipate for the missionaries a safe and pleasant voyage.—*New-Bedford Register.*

Liberia.—We regret to learn from the U. S. Gazette, that the sch'r Hillary, arrived here, brings intelligence of the capture of the agency schooner Messurado, on the coast of Africa, by pirates, (slave traders we presume). The officers and crew were put in irons, and the schooner destroyed. How long will these monsters in human form, who infest the coast of Africa, be permitted to carry on this horrible traffic, and to perpetrate their inhuman cruelties?—*Episcopal Recorder.*

Church and State.—The Committee of the American Sunday School Union have offered a premium of $100, in addition to a suitable compensation, for an approved and original work on the principles of the constitution of the United States, particularly in reference to the separation of civil from eclesiastical power, and *showing the evils* of their union. The size of the work is submitted to the judgment of the author. It should not exceed 200 pages 18mo.

Worthy of Imitation.—A few days since, a gentleman of high respectability, of this city, was called upon by the Rev. Mr. Smith, rector of St. Mary's church, Albany, and presented with fifteen dollars, which had been surreptitiously taken from him some years since, by a person who had lately repented of the theft.—The reverend gentleman who presented the money, refused to give the name of the person who clandestinely took it.—*Schenectady Cabinet.*

Observations upon the Peloponessus and Greek Islands, made in 1829, by R. Anderson. Boston: Crocker & Brewster, 1830.

This work will prove equally acceptable to the classical scholar, the friend of liberty, and the benevolent Christian.—*Bost. Rec.*

His excellency Gov. Peters has appointed Thursday the 25th day of November next, to be observed as a day of thanksgiving, throughout the state of Connecticut.

The Governor of South-Carolina has appointed the second of November, to be observed as a day of fasting, humiliation, and prayer.

REVIVALS.

There are some things encouraging in the religious aspect of things in this vicinity, at the present time; some things that should call forth a spirit of tenderness, love, watchfulness, believing expectation, and prayer. We will not venture to particularise. But brethren and sisters of the Lord Jesus, children of the adoption, put away all your idols, and return to the service of your heavenly Father. Arise, "the Master calleth for thee."

Springfield, Otsego Co.—We have heard from this place, by a clergyman who left on Friday last; at which time a protracted meeting was in session, full of promise. The Lord was evidently present by his Spirit. Several interesting cases of hopeful conversion, had already occurred.

Union Presbyterian Church.—We gave last week, some particulars of a late protracted meeting held by this church. A more full account is given in the Evangelist, by Rev. H. Norton, the pastor; but, as the writer justly observes, "pen and ink can but too feebly imprint on the hearts of men, the work of the Spirit of God." The meeting, intended at first for a season of four days, was protracted to eleven. Among the clergymen present from a distance, were Rev. Messrs. Foote, of Brookfield, Mass. Palmer, of Charleston, S. C. Patterson, of Philadelphia, and Lansing, of Utica. For the first two days, it would seem, nothing remarkable occurred; but the congregation was increasing in numbers and solemnity:—

On Saturday morning the church began to feel the presence of the Spirit of God. They solemnly covenanted together to pray as they had not prayed for the salvation of sinners. In the afternoon, at the close of the sermon, those who were anxious about the salvation of their souls, were requested to retire to the lecture room, while the church remained to pray in the sanctuary. Between thirty and forty retired. Several had been pricked in their hearts by the sword of the Spirit during the sermon, and were in awful distress. In the evening a request was made that all those who were then resolved to submit to God, should come out from the congregation, and kneel down before the pulpit. Between twenty and thirty came. Several of these indulged the hope that they had yielded their hearts to God while bowing upon the floor.

The prayer meeting on Sabbath morning prophesied of the scenes of the day. The brethren who prayed were simple-hearted and honest-hearted enough to believe, that God *answers prayer when made aright*. They poured out their hearts before God, with the humble and confiding expectation that God would convict and convert sinners during the day. Their expectations were not cut off. The infinitely blessed God granted the requests of his people offered in the name of Jesus. Many were cut to the heart, and numbers indulged hope in the course of the day. When the sermon closed in the evening, all who were then determined to come to Jesus Christ, that they might have life, were invited to take seats in front of the pulpit. More than one hundred came and bowed the knee before God, and the attentive assembly. Several rose from their knees with new views and feelings, praising God and the Lamb.

This ended the four days' meeting. Many requests had been made that the meetings might not be discontinued. By an unanimous vote of the church in the afternoon, it was resolved to protract the meeting two days longer.

Monday was a day of great interest. Souls were constantly pressing into the kingdom of God. I can only notice what occurred in the evening. The solemn stillness of the crowded sanctuary, while the servant of Jesus was pointing sinners forward to their *future gathering*, evinced the presence of the Holy Ghost. The anxious at the close of the sermon were requested to retire to the lecture room. Upwards of three hundred retired, while the saints remained to pray. The judgment only can disclose the scenes of that evening. Every sinner, as he entered the room, bowed his head on the seat before him. The silence of the sepulchre was broken only by the sigh and half suppressed groan of the sinking sinner. Brother —— whispered in my ears, "This is awful, awful: God is here." A separation was then made between them. All who were resolved *to submit to God on the spot*, were called to the front seats. About eighty came. It is supposed that between thirty and fifty indulged the hope that they passed from death unto life, during the twenty or twenty-five minutes they occupied that room.

On Tuesday afternoon the obligations and responsibilities of the church were spread before them. Christians were exhorted to raise the standard of piety, and to consecrate themselves with one accord to God. Numbers of professors of religion, from various churches in the city, and also from abroad, came out into the aisles of the church, and knelt down while the consecrating prayer was made, and each one gave himself away to the Lord in an everlasting covenant. This was a time of peculiar tenderness and of melting of heart. Several hundreds of professors of religion, bowing together and weeping under a heavy pressure of obligation, and an awful consciousness of neglected duty, presented a scene of solemnity not often witnessed.

After sermon in the evening, while the choir were singing the "judgment hymn," between three and four hundred came forward and took the anxious seats. This closed the two protracted days. Many petitions had been made that the meeting might not close. It was put to vote, when the congregation very cheerfully and universally rose, and resolved to continue the meeting two days longer.

Time would fail to particularise all that would be interesting. I have been thus particular, that all may know what measures have been adopted and blessed in these meetings. There has been very little excitement of animal feeling. It has been the object of the minister *to urge sinners to instant submission to God, and to insist upon it, after apostolic example, that they must repent on the spot.* God has evidently and abundantly blest this course, and we care not who may oppose it.

The two following days of the protracted meeting were distinguished by frequent and sudden conversions. In several instances persons came to the house of God thoughtless and hardened, and were convicted and came forward with the anxious, and went away rejoicing in the Lord Jesus Christ.

When the two days expired, it was earnestly desired that another vote might be taken. As soon as the question was put, every man, woman and child, in the large assembly, rose and seemed to vote with all their might that the meeting should be protracted three days.

Passing over many scenes of touching interest, I would only say, that on the Sabbath, the eleventh day of the meeting, the Lord's supper was administered to a large company of communicants, when twenty-nine were added to the church on profession of their faith, and two by letter. In the evening between three hundred and four hundred placed themselves among the inquiring, and *about one hundred and fifty of that nnmber resolved to give their hearts to God in the anxious room.* How many did, the judgment day only can tell.

Thus closed the eleventh day. The congregation then voted to meet every evening until Wednesday.

As to the number of converts, no correct estimate can be made. They are from different congregations in the city, and from various parts of the United States. A large number of young men have shared in this work. The whole number of converts is exceeding small, compared with the perishing thousands in our city. "Why should the work cease?"

One thing is worthy of notice, that not a trifling countenance has been observed by one of the ministerial brethren since the meeting begun. When several hundreds were in the gallery, and the anxious were made the subjects of prayer in front of the pulpit below, only one head was up in the gallery. All the others were bowed in the attitude of worship.

Maine.—The following facts are selected from the report of the Kennebec conference on the state of religion, for the year ending September 21, 1831:—

"The church in the north parish in *Augusta* about three weeks since held a three days' meeting, at which most of the people were present. The effects have been most auspicious. The church has been quickened, and from thirty to forty individuals, including a number of men, are anxiously inquiring what they shall do to be saved. Several cases have occurred of hopeful conversion. To the church in the south parish in *Augusta*, the past year has been a season of peculiar interest. It is believed that not less than forty persons have been converted during the year, of whom more than half have not as yet made a public profession. In *Hallowell*, a silent and gentle influence continued through the winter and spring, during which a number were hopefully brought to the Saviour, and rejoice in his love. The Sabbath school has shared in the blessing. A considerable portion of the subjects of the work are now in some way connected with the school. Thirty-three individuals have already made profession of religion. Ten or twelve more indulge hope, who have not yet confessed Christ before men. In *Litchfield*, nearly thirty have indulged hope in pardoning mercy; nineteen have united with the church, and others are expected soon to offer themselves. The work, through its whole course, has been still, deep, and solemn. It is not yet brought to a close; but were this the case, the number brought into the fold must be considered great, when it is remembered that the society embraces only about twenty families. In *New-Sharon*, there has been a revival in which the several denominations of Christians have shared. Probably not far from two hundred in the town and immediate vicinity, professed hope in Christ. But in many of these cases it is to be feared, no saving change was wrought; others will, it is hoped, endure to the end. Since the revival there has been a deplorable declension, so that, on the whole, the cause of religion in comparison with what might have been expected, has been but little advanced. The pastor of the church has requested a dismission, which will probably be granted. To this account he adds—"There is a considerable number of persons who entertain hope, say thirty or forty, some of whom may yet unite with the congregational church. At present they stand hesitating whether to profess themselves the disciples of Christ. At *Pittston*, in April, was held a four days' meeting, which was a very solemn season. About thirty indulge hope, the most of whom are connected with the church. In *Vassalborough*, a protracted meeting was held in May, attended with evident tokens of the divine presence and blessing.—Probably not far from twenty have indulged hope of an interest in the Saviour, since that time. The church in *Waterville* has been of late revived and quickened, and instances are occurring of special seriousness. In *Wilton*, of late, there has been some revival of feeling. Special efforts are now making to secure the stated labours of a pastor. Three individuals in the church have engaged to pay $200 annually for two years, if the object cannot be otherwise effected. Very recently the church in *Windsor*, though without a pastor, and almost entirely for several months past without preaching from any one of our denomination, has been remarkably quickened. For a number of weeks they have maintained, with some help from Christians of other denominations, a daily prayer meeting, and the God who hears prayer has not suffered them to seek him in vain. A few individuals around them have expressed a hope of salvation, and several more are inquiring.

"The number of persons added to the churches in the Kennebec conference during the year, has been 187—169 by profession, and eighteen by letter. Twenty-five have died, thirteen have been dismissed, and three excommunicated.—Net gain, 146. Whole number, 1,827."

Among the Tuscarora Indians.—Mr. John Elliot, in a letter to the editors of the Rochester Observer, dated Tuscarora village, Sept. 9th, says:—"A few prominent facts in relation to a revival of religion, which has been in progress among the Tuscarora Indians the present year, will, it is believed, interest the friends of Zion. The revival commenced with power about the middle of February last. The church then consisted of fifteen members, who, with a few exceptions, "slumbered and slept." Three of our christian brothers, and six or eight impenitent persons, attended a four days' meeting held in Lockport, February 10th. Four or five of the latter class returned home, we trust, in a justified state, having been reconciled and brought nigh unto God by the blood of his holy Son, during the meeting. The former returned baptised with the Holy Ghost. The members of the church soon learned that which had long been pressed and enforced, viz. believing, agonising prayer and corresponding effort, are the great secret of revivals. Families and neighbourhoods were visited, prayer offered, and obdurate sinners invited to repent and turn to God, that their sins might be blotted out. Our meetings for expounding the scriptures and prayer became solemn, not much less so on some occasions than the scenes of the judgment. In a word the windows of heaven were opened, the Holy Ghost descended, dying sinners were convicted and converted; to the glory and praise of God's grace be it spoken! Rising of forty it is believed, have given their hearts to God.—Some who were seriously impressed, and indulged hopes, have returned to wallow in the filth and mire of their lusts. May 15th, twenty were received into the church, eighteen of whom were natives; in the month of July following, fifteen more were received; making in all thirty-three natives who have already joined the church; twenty-nine of whom were members of the Temperance Society. Among these hopeful subjects of grace are five of our largest scholars in school, from ten to fifteen years of age. Fourteen of the most enterprising young men in the tribe, who with two or three exceptions are heads of families, and several of their wives, indulge hopes. This narrative might be enlarged by giving more particulars of the progress and results of this work; but I shall conclude with the remark—Let the friends and patrons of missions be encouraged. Jehovah is exhibiting his power and mercy; in view of which they should feel their obligations, and practice accordingly. The whole number of souls in the Tuscarora tribe, where I labour, is not far from three hundred; one-sixth professors of religion; others will probably unite with the church soon. These facts show that a broad and sure foundation is laid for moral and intellectual improvement; an opportunity given to effect a radical change in their habits and practices, which should and must be improved.

Among Seamen and Sabbath School Pupils at Portland.—A very interesting work is in progress among the seamen. Meetings are held at the "Sailor's Mansion," and Capt. Wood, who keeps the house, and Rev. Mr. Tappan, who is supplying at the mariner's church, are fully employed in conducting their meetings, and conversing with those who are anxious. A vessel just gone to sea, has five sailor's before the mast, who have recently become hopefully pious. Two of the crew of the Mary, lately arrived, became pious, it is hoped, on her passage home; also, one of the crew of the Nestor.

"A number of lads, from ten to fifteen years of age, have held meetings by themselves for prayer. Some of them have a hope in Christ. They pray for the Sabbath schools, and particularly for their own teachers.

"——— is the twentieth teacher who has become hopefully pious in our south Sabbath school in less than five years. She thinks that taking a class in the Sabbath school has been the means of her conversion."—*Sailor's Mag.*

WESTERN RECORDER.

UTICA: NOVEMBER 1, 1831.

Striking Providences.—When such men as Evarts, Cushman, Bissell, Rice, and DeWitt, are suddenly removed in the midst of great usefulness, and when missionaries, even in our own land, are condemned and imprisoned for preaching the gospel to the destitute and despised, ought not the churches to lay it to heart? The Lord means some thing should be learned from such providences. What is it? Is it that we may be more diligent, and work while the day lasts? that we may be more liberal in charitable contributions? that we may pray more earnestly, and with more faith? Is it that we may trust in him alone, and not depend on any arm of flesh?

Lotteries.—Our friend M. has some excellent thoughts upon this subject, under the head of "Christian Practice." They will no doubt be read and digested. We are not able to say who is the writer, or where he resides, or what particular establishment has furnished him with his illustration. All this is immaterial. Lotteries certainly must be put down, in the progress of christian influence, so far as the creditable profession of religion is concerned; and the sooner the better. Why this hesitation and delay? Is there not light enough on this subject, to make a beginning? Cannot our churches, presbyteries, associations, &c. begin to inquire, discuss, and resolve, and take the proper measures to remove this source of evil and reproach?

Mr. Leavitt, in his frequent statements in the public journals, gratefully acknowledges the conversion of numbers of souls through the instrumentality of particular tunes in the Lyre. Thus far is well. Let the Lord be praised for every instance of conversion, however humble or unexpected the means. At the same time we ought to be careful not to draw too many inferences about the special influence of things themselves, merely from such a circumstance. The fourteen or fifteen powerful revivals in singing schools, in this district of country, last winter, for example, were *all*, we believe, in connection with *cultivated* music; but we never once thought of attributing this to the *special excellence of particular tunes.* Such facts as this worthy clergyman alludes to have long been known in the churches; and no doubt, if Christians did their duty in reference to the praise of God, they would increase a thousand fold.

Since the above was in type, we perceive that Mr. L. is out upon us, in reference to another point; and if we are now *compelled* to answer it abundantly, he probably will not consider us the *aggressors.* It is high time that his misrepresentations (so long persisted in) should be thoroughly explained. We are sorry that the task devolves upon us; but we are now fairly called out *by him*, and he must expect from us a temperate, full statement of the truth. This we shall endeavour, the Lord helping us, to do in a christian spirit. But enough for the present moment.

A clerical friend gives us the following description of the aspect of things in his own congregation, which perhaps may apply to hundreds of other places, at this present time. When will the churches awake thoroughly to effort and to prayer?—

"We have an interesting state of things in this place. There is a good degree of feeling in the church, some of which I hope is right feeling. But the fallow ground is not yet fairly broken up. There is a deep solemnity on the minds of the people generally. Some are very anxious. What the result will be, we are not able to say; but we hope and try to pray for a blessed work of grace. We have made some efforts on the subject of temperance, and the result has been happy. We have two societies in this town, and they are exerting a beneficial influence. The increase of feeling and interest on this subject has led to an increased feeling on the subject of religion. I am trying to build the kingdom of the Redeemer; but I feel, that except the Lord build the city, the workmen work in vain."

Installation.—Rev. *Alexander B. Corning* was installed over the presbyterian church in LaFayette, Oct. 25th, by the Presbytery of Onondaga. Introductory prayer, by Rev. Caleb Clark, of Truxton; sermon by Rev. R. S. Corning, of Otisco, from Jer. iii, 15; installing prayer by Rev. L. B. Sullivan; charge to the pastor by Rev. T. Bates, of Manlius; charge to the people by Rev. Mr. Marsh, of Pompey; and concluding prayer by Rev. T. Bates, of Manlius.

Music for Sabbath Schools.—The editors of Spiritual Songs propose to issue, in connection with that work, several smaller numbers for the use of Sabbath schools, as soon as suitable materials can be obtained for the purpose. The words and music will be very simple, and the expense of the work will be inconsiderable.—No. 1, of this series, may be expected in a few weeks.

Editors of religious newspapers will favour the undertaking, by copying this notice.

Let not the missionaries in bonds be forgotten, the ensuing concert of prayer, nor their afflicted families; nor yet the scattered tribes now groaning under oppression. While the multitude of political papers are chastising the existing outrage with indignation, let Christians pray to the God of missions.

"The Mosaic History of the Creation of the World, illustrated by discoveries and experiments derived from the present enlightened state of science; with reflections, intended to promote vital and practical religion. By Thomas Wood, A. M. Revised and improved by the Rev. J. P. Durbin, A. M. professor of languages, Augusta College, Ky. First American, from the second London edition." New-York: M'Elrath & Bangs, 1831. pp. 410, 8vo.

The design of this work may be sufficiently understood from the title, as here copied. The work has been criticised with some severity for its inaccuracies, and perhaps deservedly so.—Still, on giving it a hasty glance or two, such as editors are in the habit of taking, we are inclined to think that it will be useful, especially to that class of readers, who, as business men, have no leisure for deep and extensive research. For this class, we presume it is more especially intended. The work is got up in fine style, and presents an inviting appearance.

Canadian Wesleyan.—The first number of a weekly journal, bearing this name, has just come to hand. It is issued by the Wesleyan Society at Hamilton, Upper-Canada, and has a promising appearance.

The second number of the Volunteer, a periodical religious pamphlet, issued at Boston, by Rev. Mr. Rand, late editor of the Boston Recorder, Education Reporter, &c. has come to hand, filled with interesting matter. It will receive, we trust, its full share of patronage.

The recent session of the Geneva Synod, was one of uncommon interest. The narratives of the state of religion were encouraging beyond former parallel.

"Suffer one word on another subject," says a correspondent, who forwarded us some items for publication. What he adds in connection, is duly appreciated. It was a cordial to us.

A correspondent, who has sent us many valued favours of late, is entitled to our hearty thanks. As soon as we can find more room, we shall avail ourselves more liberally of these favours.

PROCLAMATION,

By ENOS T. THROOP, *Governor of the State of New York.*

BEING conscious that a periodical public oblation of our hearts to Almighty God is acceptable to him, and a pleasing duty; and that it is highly becoming in nations, recipients of his favours, as well as individuals; I do, in humble reverence, and in conformity to usage, recommend to the people of this state, the observance of *Thursday the eighth day of December next*, as a day of prayer and thanksgiving. Let us, with united hearts, on that day, renew to Him our acknowledgments of gratitude, for those peculiar national institutions by which he has distinguished us among the nations of the earth, and whereby all our civil, religious and personal rights are secured; and for having established schools among us, and other means of public instruction; whereby our capacity for enjoyment is enlarged, and we are enabled better to understand and defend our civil and social privileges: And among the innumerable favours which we have received from his bountiful providence, during the past year, let us particularly thank Him, for healthful and fruitful seasons, for the growing spirit of laudable enterprise and diversified industry, and for his remarkable interposition in staying the desolating moral pestilence of intemperate drinking.

In witness whereof, I have hereunto set my hand, and affixed the privy seal of the state, this 20th day of October, in the year of our Lord 1831.

(L.S.)

E. T. THROOP.

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For the Western Recorder.

A FRAGMENT.

Let them be met at every corner. Let them hear a voice from every avenue. Let them meet an obstacle at every turning. Hedge up their way. Throw yourself in their path. Do not let them destroy themselves. They have souls that must be lost or saved. O, ye sons of wisdom, make your voice to be heard, in the house, and by the way. Lift it up. Be not afraid nor ashamed. Cry unto the children of men—Why will ye die? Do it with prudence; do it with love; do it with humble reliance upon almighty strength; and be assured sinners will feel. There is a conscience in their bosom, that will be awakened. God will bring it home to their hearts, and they will be saved. Lay a bible by their side. Place some religious book in their way. Leave a tract on the table. Speak to them in meekness and love. See if you cannot be as industrious in saving men, as the agents of the adversary are in destroying them. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

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For the Western Recorder.

The Subscriber embraces this opportunity of tendering his grateful acknowledgments to the ministers and churches of the county of Oneida, for the christian sympathy exercised towards him in his affliction, and for the liberal donations which he has received, to enable him to travel for the restoration of his health.

P. JACKSON,
Pastor of the second congregational church at Westmoreland.

Utica, Oct. 26, 1831.

THE VERSE-A-DAY SYSTEM.

JOHN XVIII.

Tuesday, Nov. 1.—27. Peter then denied again; and immediately the cock crew.

Wednesday, Nov. 2.—28. Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

Thursday, Nov. 3.—29. Pilate then went out unto them, and said, What accusation bring ye against this man?

Friday, Nov. 4.—30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Saturday, Nov. 5.—31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

Sunday, Nov. 6.—32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Monday, Nov. 7.—33. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Tuesday, Nov. 8.—34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

POLITICAL.

FOREIGN.

London and Paris papers, to the 12th of September, were received at New-York, on Tuesday last.

Poland.—The latest intelligence from Poland contained in the papers, is dated "From the Frontiers, August 31," and published in the Prussian State Gazette, of Oct. 4. It refers principally to the movements of the hostile armies. The main Polish army had retired within the fortifications of Warsaw, after having sustained a loss of 1400 or 1500 men in a reconnoissance, owing to the imprudence of Col. Legallois, a French officer.

It is stated in the French papers, that two Polish corps have been detached into the palatinates of Podlachie and Plezk. The former, and the stronger, under the French Gen. Remarino, is believed to have obtained a signal victory over a portion of the army of Rudiger. One good effect of these diversions has been, the introduction into Warsaw of large supplies of provisions. Within the walls of the city comparative tranquility had been restored, by the firmness of the new chief or dictator, Krukowiecki. Four of the miscreants concerned in the horrible massacre of the 16th of August, have been shot, but it is said that the leaders in those frightful disorders have been allowed to escape with impunity. So far from having any intention of surrendering, the determination of the troops and the citizens to defend themselves to the last extremity, had, if possible, become more fixed. The Russians, on the other hand, are described as eager for orders to assault.—The leaders of both armies are aware of the value of time. Paskewitsch is hastening his preparations for decisive operations against Warsaw, well knowing, that if the city hold out but for six weeks more, the winter will have set in, and expose him to the repetition of the defeats and losses experienced by Diebitsch last year. Such is precisely the impression on the minds of the Polish generals. They will therefore scorn the summons to surrender, by which, on three successive days, the Russian marshal means to precede his attack on Warsaw. The ostentatious arrogance of the Emperor Nicholas, in declaring in advance, (according to private letters from Berlin), that he will listen to no mediation of other powers—no terms on the part of the Poles short of absolute submission—is, therefore, superfluous.

It is said that Gen. Skrzynecki has entered the 4th regiment as a volunteer.

The Prussian State Gazette, of Oct. 4, says in a postscript—"An authenticated report from the Lower-Vistula is just spread, of a retrograde movement of the Russian troops in that quarter. The bridge over the Vistula, near Schilno, is said to have been broken down by them, and the magazines in that part to have been removed in the greatest haste to the left bank of the Vistula. Gen. Uminski, it is added, with 6,000 men, closely followed the Russian corps."

Among the various reports in circulation, was one from the Hague, of Sept. 9, that Warsaw had surrendered; and that with the assent of Count Paskewitsch, the Russian commander, who had announced a general amnesty, Prince Aczarowski had assumed the government of Poland, with the title of viceroy.

Russia.—An imperial ukase of the 13th August, orders a levy of four recruits for every five hundred individuals throughout the empire, to fill up the vacancies which the war in Poland, and the cholera, have caused in the army.

Great-Britain.—The coronation of King William IV. and his Queen, took place on the 6th of September. It was conducted with great splendor; but many of the ancient ceremonies appear to have been omitted. The Princess Victoria, the heir apparent to the throne, and her mother, the Duchess of Kent, were not present on the occasion, on account of the illness of the Princess.

The number of new Peers created, previous to the coronation, it is believed, will insure the passage of the reform bill in the House of Lords.

France.—The public tranquillity had been much disturbed in Paris, during several days, previous to the 10th of September. It commenced with a riot in a shawl-factory, where some females attempted to destroy the machinery lately introduced into it, and they were only prevented by a military force. The disturbances continued in the neighbourhood until the night of the fourth day, when they were suppressed.

Austria.—The insurrections in Hungary have been suppressed. Four hundred of the revolted peasantry had been made prisoners, of whom several have been tried by court-martial, and shot.

The Cholera.—The cholera seems to have made an alarming progress. It is said with much confidence, that it has broken out at Vienna, and at Berlin, besides committing dreadful ravages in Hungary. One account from Paris says—"We begin here to familiarise ourselves with the idea of seeing this scourge soon reach us; considerably diminished, however, in its most dangerous characteristics; and we rely a good deal on the skill of our physicians."

DOMESTIC.

Nominations for Oneida County.—The election commences on Monday next. By request we continue the list of candidates.

ANTI-MASONIC TICKET.

For Senator—Thomas Beekman.
For Sheriff—Kellogg Hurlburt.
For Clerk—James H. Collins.
Members of Assembly—James Platt, William Rollo, Alexander Whaley, Thomas R. Palmer, Eliphaz B. Barton.
Coroners—Otis Whipple, Adio Swan, Alfred Gillett, Gaius Butler.

JACKSON TICKET.

For Senator—Robert Lansing.
For Sheriff—Samuel M. Mott.
For Clerk—George Brown.
Members of Assembly—David Moulton, Daniel Twitchell, Nathaniel Fitch, Leonard Hough, Rutger B. Miller.
Coroners—James D. Stebbins, Harvey N. Smith, Linus Sanford, Martin Rowley.

SELF-NOMINATION.

For Clerk—John H. Ostrom.

Tariff Convention.—The delegates from the various states in the Union, appointed by the friends of American industry, assembled in convention in the city of New-York, on Wednesday last. Delegates were present from the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New-York, Delaware, New-Jersey, Pennsylvania, Maryland, Ohio, and Virginia, and the district of Columbia.

Gen. *Tallmadge*, of New-York, was called to the chair, and Mr. *Niles*, of Baltimore, appointed secretary.

A committee of three was appointed from each state, to report the mode and manner of conducting the business; who were also authorised to nominate candidates to fill the several offices of the Convention.

The committee recommended the appointment of a President, four Vice-Presidents, and four Secretaries, and nominated the following gentlemen, all of whom were unanimously agreed to:—

William Wilkins, of Pennsylvania, *President*: Joseph Kent, of Maryland, James Tallmadge, of New-York, George Blake, of New-Jersey, and Lewis Condict, of New-Jersey, *Vice-Presidents*: Hezekiah Niles, of Maryland, Robert Tillotson, of New-York, Joshua W. Pierce, of New-Hampshire, and Charles Paine, of Vermont, *Secretaries.*

The second day's session was spent in the establishment of rules for their future proceedings, and in directing the appointment of proper committees, &c.

Slave Insurrections.—Several of the slave states are still disturbed by the insurrectionary movements of the slaves. A Mr. John H. Lewis, of Prince George county, Virginia, was recently murdered by his negroes in the night, while he was in bed. They robbed the house of all the most valuable articles, and then destroyed it by fire, burning up the body of their master. Mr. Lewis had no family, and was one of the most respectable inhabitants of the county. The neighbours of Mr. Lewis generally believed, for a day or two, that the house had caught fire by accident; but circumstances afterwards arose, to cause suspicion that the whole of this atrocious affair was the act of Mr. L.'s negroes. They were taken up, and finally made a full confession. Many of the articles were found upon them, and some of the negroes, upon examination, had actually on the shirts of their master, with the *initials* of his name.—They are now lodged in jail, (five of them), to take their trial. There is no doubt of all of them being condemned, the evidence is so conclusive against them.

Georgia Election.—The Savannah Republican, of October 13th, contains the returns from a large proportion of the counties in the state of Georgia, on the late election for Governor. On examining the list, we find the votes in the counties adjoining the Cherokee territory running pretty strongly against Gov. Gilmer. Those counties are Carroll, Campbell, De Kalb, Gwinnett, Habersham, and Hall. Gwinnett is in the county where the missionaries were tried and sentenced. The fact that the majorities in these counties, and they are all the counties that border upon the Cherokees, and in Gwinnett, particularly, are so decidedly against Mr. Gilmer, would seem to indicate strongly, that the rigorous measures pursued by Gov. Gilmer towards those victims of a most unjust and tyrannical policy, must be disapproved by the great body of the people residing in them. If this is a correct view of the case, it reflects much credit upon their principles and feelings.—*N. Y. D. Advertiser.*

Melancholy Death.—Mr. Morris Dodd, his son, and a black man, who resided near Newark, N. J. were suffocated in a cistern containing foul air, on the 25th ult. It is supposed the black man went in first; young Mr. Morris after him, and the father to save the son. Thus all three were lost, merely by not trying the cistern with a lighted candle.

MARRIED,

At New-Hartford, on Tuesday evening last, by Rev. Mr. Coe, Mr. *Edward Miller*, of Turin, Lewis co. to Miss *Mary Eells*, of New-Hartford.

On the 23d ult. by Rev. Mr. Brainerd, Mr. *Aaron Phipps*, of Barre, Orleans co. to Miss *Judith Pratt*, of Westmoreland, Oneida co.

In New-York, on the 27th ult. by Rev. Dr. Milnor, Mr. *Theron T. Pond*, merchant, of Clarkson, Monroe co. to Miss *Mary VanRanst*, of New-York.

DEATHS.

In Verona, on the evening of the 24th ult. Mr. *Artemas Brewer*, Jun. eldest son of Mr. Artemas and Mrs. Electa Brewer, aged 24. He was the hopeful subject of renewing grace in a revival of religion that took place in that town nearly six years since. He united with the church at a season of communion, the first Sabbath in March, 1827, and in the judgment of his friends and acquaintance, walked worthy of his holy profession. He was modest and retiring in his manners, harmless and blameless in his social intercourse, and kind and affectionate towards all. He had nothing of that undue forwardness, which marks the course and destroys the usefulness of some young professors; but was unassuming and meek, exemplary and humble. He lived beloved, and died lamented. He honoured his Lord and Master in his daily walk and conversation; and in the closing scene, was honoured himself with the visitations of divine love and the consolations of the Spirit. To his case may be applied the language of the poet:—

> "The chamber where the good man meets his fate,
> Is privileg'd above the common walks of life,
> Close on the verge of heaven."

He gave his dying counsel and advice to his parents and relatives, neighbours and acquaintances; selected the passage, Hebrews iv, 7—"To-day, if ye will hear his voice, harden not your hearts," for the theme of discourse at his funeral; declared that he was not willing to exchange situations with any person living, and *fell asleep in Jesus.* "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

At Auburn, on the 19th ultimo, of apoplexy, after an illness of about twelve hours, *John W. Hulburt*, Esq. formerly a member of Congress from Berkshire county, and a distinguished member of the legal profession. He was highly respected for his talents, benevolence, and general deportment through life.

At Albany, on the 25th ult. Mrs. *Almira Gay*, wife of Mr. Amos Gay, formerly of this village.

In Worcester, Mass. on the 13th ult. Capt. *Peter Slater*, aged 71. Capt. S. was one of the persons (then an apprentice) who threw the tea overboard, in Boston harbour, in 1773. He afterwards served two years as a soldier in the revolution. He was a brave soldier, and a valuable citizen.

At Elliotville, *Henry Wooster*, Esq. sheriff of Cattaraugus county, aged 43.

Drowned, in the St. Lawrence, about three miles below here and nearly opposite Johnstown, U. C. on Sunday the 9th inst. Mr. *Elijah St. Ores*, of Lyme, Jefferson county. Mr. St. Ores was on the way to Montreal on a raft, belonging to Smith & Merrick, of French creek, of which he had charge, and in attempting to throw out the buoy to the anchor, which we presume had just been let go, got entangled in the cable, and was immediately drawn off the raft, and pulled under water. He never was seen afterwards. We understand that he had always sustained a good character, and was of respectable connections.—*Ogdensburgh Gaz.*

OSWEGO COUNTY, N. Y.

"DO GOOD."

The Committee appointed for the purpose, give notice, that a Convention of Laymen will be held at East-Mexico, on Wednesday, Nov. 16, 1831, at 11 o'clock, A. M. for the purpose of forming an association, whose object shall be to *elevate the standard of doing good to the highest possible point.* A general attendance is requested.

GEO. H. FINING,
CHESTER HOLCOMB,
LEWIS KELLOGG,
} *Committee.*

◆

At a meeting of *converts*, convened in Mexico, Oswego county, N. Y. Oct 27, 1831—

Resolved, That a general meeting of converts be held at Colosse, in Mexico, on Thursday, Nov. 17, 1831, for the purpose of forming an association, whose object shall be to pray for the immediate conversion of the *county.*

List of Letters received at the office of the Western Recorder, during the last week.

John Morly, Elijah Bowen, R. G. Williams, John J. Pierce, "W. A. H." L. McNames, Rev. P. Field, Jesse Searl, F. Benson, E. C. Hart, J. Talbert, S. F. Taylor.

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 10th of November next.

Oct. 18, 1831. 42w4

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.

Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware;* which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1881. 42

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—

"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.

CARPETS, RUGS, OIL-CLOTHS, &c.

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.

ROBERT SHEARMAN,
Oct. 10, 1831. No. 62, Genesee st. Utica.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.

40 ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.
Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,
Oct. 4, 1831. [40] No. 62, Genesee st.

G. MANCHESTER,
DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.
Utica, Oct. 4, 1831. 40

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.
Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.
Utica, Sept. 12, 1831. 37

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

MEMOIR of NATHAN W. DICKERMAN, who died at Boston, Mass. Jan. 2, 1830, in the 8th year of his age—a little work very highly recommended by several ministers of that city—Just received and for sale
Oct. 11, 1831. By HASTINGS & TRACY.

POETRY AND MUSIC.

From Badger's Weekly Messenger.

The following mournfully beautiful lines will be recognised as the production of Mrs. Sigourney's pen.—She confers the highest honour on us, and ministers to the pleasure of our readers, whenever she touches the lyre for the Weekly Messenger:—

"*Thou hast made desolate all my company.*"—Job.

There shone a beam within my power,
  Affection's diamond spark;
The spoiler came with fatal power;
  That beam is quench'd and dark.
There was a shout of childhood's joy,
  A laugh of infant glee;
The earth clos'd o'er my glorious boy,
  My nursling—*where is he?*

There seem'd a sound like rushing wings,
  So thick my sorrows came:
A blight destroy'd my precious things;
  My treasures fed the flame.
An ocean of unfathom'd grief
  Swept o'er me with its waves;
And here all desolate I stand
  Alone, amid my graves.

Alone! there flows no kindred tear,
  No sympathising sigh;
The feet of curious crowds are near;
  Yet every cheek is dry:
And is there nought but curtaining turf,
  And cold earth loosely thrown,
To shut me from those cherish'd forms,
  My beautiful—my own.

Yet *who* this fearful change hath wrought?
  Who thus hath laid me low?
Was it a hand with vengeance fraught?
  The malice of a foe?
No! He who call'd my being forth
  From mute, unconscious clay;
He who with more than parent's care,
  Hath led me night and day:—

Who erreth not, who changeth not,
  Who woundeth but to heal,
Who darkeneth not man's earthly lot;
  Save for his spirit's weal.
Therefore I bow me to his sway:
  I mourn, but not repine;
And chasten'd, yet confiding say,
  "*Lord, not my will, but thine.*" H.

Hartford, September 16, 1831.

Speaking Melodies.—The greatest care is often necessary, in the performance of simple chantant melodies, to preserve the precise movement required. If this is done when the tune is first in practice, subsequent difficulties may be avoided. Such tunes, for example, as *Missionary Hymn, Daughter of Zion, Wake Isles of the South,* &c. produce no good effect, if sung in the ordinary church style. They are what has not inappropriately been termed speaking melodies. The notation is perfectly simple; and the music applies, for the most part, one note to a syllable, much after the analogy of vocal enunciation in reading. The inflections of voice are strictly musical; but the enunciation of words should resemble good reading, in some other important respects. Take, for example, the line—

"Wake, isles of the south, your redemption is near."
— ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ —

The movement of the music should here be about the same as in slow impassioned reading; and though the specific quantity of every separate syllable cannot be exactly preserved, the general quantity of a whole line may be, or nearly so. The accent and emphasis, with little variation, follow the principle of scanning; while the expression of the music changes like light and shade, much as the cast of thought varies in the poetry. The articulation should be distinct, but not laboured; forcible and clear, but not too emphatical or violent.

The above remarks apply to such set pieces as *Sabbath*, and to such strains as "Let ev'ry thing that hath breath," as found in Mr. Mason's anthem, and to such as the semi-choruses in the anthem, "How beautiful," and the duos in the collect, "Lord of all power and might."

Such examples are more easily understood by oral illustrations, than by any written precepts; and when correctly given by a good vocalist, they will for the most part be readily reduced to practice. The good teacher, however, ought to understand many things systematically, which his pupils will acquire from him, at first, merely by imitation.

Most of the melodies in the first and second numbers of Spiritual Songs, are of this speaking character; and some care is necessary, while introducing them, to preserve a solemn and effective enunciation. Some half dozen singers will be found in almost any place, who can form some notion of the required character of such tunes. Let these, after some private practice, introduce the tunes by degrees into the little meetings; and if the words are before the rest of the worshippers, the latter will soon commit the melodies to memory, and acquire by imitation the right manner of singing.

Much of the solemnity and pathos of such music will depend upon the method of treating the words. The latter should be studied, especially by the leading singers. A mere knowledge of the meaning and general character will not suffice. The heart must be interested.—When the affections of a full heart begin to overflow, the language can scarcely fail to become expressive and appropriate.

Another thing should be observed in reference to such melodies. They should be very *sparingly* used in the full choir of an orchestra. This, for the most part, is not their appropriate place. For the family circle, for private use generally, and for the evening conference, prayer meeting or lecture, they will be found more appropriate. Why this should be so, may be difficult for many to understand; but a hint towards the true explanation may be derived from the different forms of discourse observed in a clergyman, in different times and places. The familiar discourse of the fireside would be as unsuitable for the pulpit, as the studied language of the latter would be for the former.

Matters of Science.—Dr. Crotch, speaking of the chord 6-4, says that respectable composers never place more than two such chords in immediate succession. Longer sequences of this chord, as by an exception to a general rule, are often introduced with the happiest effect. However, in such music as an eastern correspondent has sent us in his recent manuscript, they would be continually liable, by inversion of the several parts of the score, to become palpable successions of fifths. On this account, they should be used as little as possible, in all popular songs, sacred and secular, that are furnished with a regular score. The parts of such a score should also be *distanced*—if we may be allowed such a term—with constant reference to their liability to be inverted. Such inversions of the parts are almost perpetual; and in the *present state of the art*, the practice, in *such simple music, must* be tolerated.

An obliging correspondent, who sends us a number of specimens of original poetry, written by his friend, says, "*Don't judge of the poetry, till you see the music.*" This, we are sorry to say, is a most unsound principle. Sometimes, indeed, as by way of exception to a general rule, a simple, unpretending strain of music is found to shed a redeeming influence upon bad poetry, to which it is adapted. This is especially the case, where poetry has been written for some favourite tune, intended originally for another purpose. But to think of writing *new music* to bad poetry, on this principle, is in our view preposterous. In the construction of simple melodies, the composer, if he would have his works any thing better than ephemeral in character, should fill his soul with the sentiment and the inspiration of the poetry. This is a fundamental principle, that should never be forgotten. Good poetry is durable. It will continue in favour for ages; and long after music that is adapted to it gets out of style, the latter will continue in favour, mostly on account of the poetry, though the reason for such partiality is not usually understood.

PARENTAL.

HOW TO REPROVE A CHILD.

The following remarks on this subject, by Rev. J. Abbot, of Boston, in a sermon recently published, are worthy of the attention of every parent:—

"A child quarrels with her younger brother at play. The mother interposes to quiet the contention, and then leaves them with a sorrowful countenance, which tells them that she is displeased, but without any direct reproof. The day passes away; the child forgets the occurrence, and supposes that the parent had forgotten it.

"When the evening approaches, and the calm and still hour which precedes the time of rest has arrived, and all the excitements of the day are allayed, and the mother, alone with her child, is about to leave it for the night, she says, in a serious, but kind and gentle tone—"My child, do you remember that you were angry with your little brother to-day, and that you struck him?" The sin thus called to the recollection, will come up distinctly to view, and the fact that the mother remembered it so many hours, invests the transaction with an importance in the mind of the child, which no language could attach to it. The time and circumstances too, in which it is recalled, open the whole heart to the impression which the parent desires to make. "God saw you do this, my child," continues the mother, in a kind but serious tone, "and he is much displeased with you. How can you go to sleep to night, without asking him to forgive you?"

"There are few children who will not be affected by such an appeal as this; who will not feel sincerely sorry for the wrong, be ready to ask God's forgiveness, and to resolve to do so no more. If it *appears* that these feelings exist, let the mother express them, in a short and very simple address to God. She may then close the interview by saying, "Now, my child, God has heard our prayer. He knows whether you have *felt* what I have been saying. If you have, he has forgiven you, and he will love you, and take care of you to-night, just as if you had not done wrong."

"A watchful parent will soon find, after such a lesson as this, an opportunity to convince the child, that to make good resolutions is not an infallible preservative from sin. Another transgression will soon occur, and the pupil may be taught, by pointing to its own experience, that its own daily sins call for daily penitence and prayer."

MISCELLANEOUS.

From the London Methodist Magazine.

STRIKING PROVIDENCE.

The Rev. Mr. Thompson, of St. Gennys, Cornwall, England, was well known, not only to the parishioners among whom he lived, but to the neighbourhood at large, for the great liberality of his character. He was literally what Paul describes, "as poor, yet making many rich; as having nothing, yet possessing all things."

It was the uniform custom of this truly apostolic pastor, every year, at the close of the harvest, to distribute the surplus of his glebe among the poor of his parish; after housing first the necessary supply for his own little household, which consisted of but himself, a man servant, and an old domestic housekeeper.

It so happened, however, that one year a peculiar circumstance occurred, which compelled him to depart from his usual plan.—He had engaged, in the openness and generosity of his heart, to subscribe £20 towards the expense of building a chapel in a distant town, where the parishioners were too numerous to be well accommodated in their own parish church. Having always the love of God and the salvation of souls in view, he did not regret his promise; but, unable to raise the money, by any other means than by breaking in upon the little hoard of his parishioners, he had no expedient but that of selling what before he had always given away, and converting the corn into money, to fulfil his engagement for the chapel. Instead, therefore, of calling his poor parishioners together as usual, to take from the fields their harvest, he was obliged to invite some of the richer ones of the village to buy as much corn as would supply the £20 which he had promised towards the erection of the chapel. The expedient was painful to a man of Mr. Thompson's feelings; but the obligation seemed unavoidable.

Having, by selling his corn, obtained the money, Mr. Thompson left his home, with an intention to be himself the bearer of the benefaction. In his journey, which was about twenty miles, he overtook on the road a young lady mounted on a single horse like himself; and being a man of very cheerful and communicative manners, he accosted her with a degree of frankness which his age and profession might seem to authorise.—"Well overtaken," said he, "fair lady, will you accept of an old man over the down for your companion? I am too old, indeed, to promise you much protection; but I trust God will protect us both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady, feeling a strong prepossession in his favour, immediately thanked him, and accepted his company. She expressed much pleasure in his society, and as it appeared that they were both going to the same town, they trotted on together. In the course of their conversation, which was about the best things, he told her his name, and what a happy village of poor people his was, and how dear the parishioners were to him. But he avoiding saying any thing which might lead her to imagine that their happiness resulted from his bounty, or that his conduct differed from that of his neighbours. When they arrived at the town and were about to part, Mr. Thompson acquainted his fellow traveller with the name of the friend to whose house he was going, expressing, at the same time, his wish that he might see the young lady again."

The young lady was so much pleased with her companion on the road, that the same evening, in conversation with her friends to whose house she was come upon a visit, she could not help relating the circumstances respecting the very agreeable old clergyman she had met on the road, of the name of Thompson, and with how many pleasant subjects he had entertained her. "Thompson!" cried the lady of the house, "I wonder whether he is a relation to the Captain Thompson we have been so many years inquiring for in vain. I have thirty pounds tied up in a bag by my late husband, due to the captain, who ordered it to be left until called for. I suppose the captain is long since dead, and his executor, whoever he be, knows nothing of it. "Who can tell," answered the young lady, "whether this Mr. Thompson may not be the very man? Suppose we send and call him hither?" The lady of the house consenting so to do, dispatched a servant, requesting the favour of his company, with which the good old man immediately complied.

In the course of conversation, the old lady of the house said, she understood his name was Thompson; and desired to ask him if he knew a Captain Thompson who was in the East-India service? "Yes," said the gentleman, "for he was my brother." And he began to relate such circumstances of him as rendered the matter unquestionable. The lady was rejoiced at the discovery; "for," said she, "my late husband bought a small garden from the captain, who hastening to sea before he had received the money agreed for the purchase, thirty pounds were left in his hands, which were put in a bag, waiting the captain's return. But this never took place. And at my husband's death, he left a strict charge to keep the money ready for him whenever he should call."

Mr. Thompson looked amazed at this discovery, his brother having been dead several years, and himself the only surviving relation, and the executor and residuary legatee to his effects.

The first impression brought upon his mind, so soon as the lady of the house put the bag with the thirty pounds into his hand, was striking. He could not refrain, before them all, from breaking forth into expressions of devout gratitude to God; and falling upon his knees, with his eyes lifted up, he exclaimed, "Blessed be God! How gracious! how wonderful! thus to provide for my poor people at home! The money will be their's again." He hastened home to his friend, to inform him of what had happened; and so full was his soul with joy upon this occasion, that as he entered his house, he cried out, "Praise God forever! Tell it in Gath; published it in Askelon. Our God is a faithful God." His host was astonished, and for a moment thought him deranged. But when Mr. Thompson's first paroxysms of joy had somewhat subsided, and he related the event, his friend, as well as himself, found cause to say—"What hath God wrought?"

God seeth not as man seeth. His footsteps are often in the great deep, and his ways past finding out. But although clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. Let his children trust in his providence and grace, assured that what they know not now, they shall know hereafter.

KING EDWARD VI.

When this young king was crowned, three swords were brought, as signs of his being the king of three kingdoms. The pious Edward observed, that there was one more wanting. The nobles who were present asked what it was he meant? He said, "The Bible! That book," said he, "is the sword of the Spirit, and to be preferred above all others. That sword, in all right, ought to govern us, who use the others, by God's will, for the people's safety. He that rules without this sword, is not to be called God's minister, or a king. By this we ought to live, to govern our people, and to perform all our affairs. From this alone we obtain all power, grace and salvation; and whatever we have of divine strength."

When he had said this, he ordered the bible to be carried before him. Thus could a pious child teach old and learned men! This is another proof of that spirit which led the good Edward once severely to reprove one near him, who was so thoughtless as to step upon a bible, to reach some thing above him.

ANECDOTE OF DR. WATTS.

As he was standing one day in a coffee-house, he observed a gentleman looking very steadfastly at him, and presently heard him say to his friend—"That is Dr. Watts." "Is it?" replied the other; then he is a very *little fellow!*" On which Dr. Watts turned to them and said—

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I would be measur'd by my soul;
The mind's the standard of the man!"

SOMETHING EXTRAORDINARY.

A Mr. Hamilton, who has obtained the first sizership in the University of Dublin, *has been blind from his birth.* In what manner he acquired his extraordinary classical knowledge is not stated; but the fact caused great astonishment in college. His latin was beautiful. English was read to him, which he translated extemporaneously, and detected several instances of wrong reading.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather Hides; and New-Orleans, Patna, and dry and salted Calcutta Uppers: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

REDEMPTION OF LANDS SOLD FOR TAXES.

State of New-York, Comptroller's Office.

NOTICE is hereby given, pursuant to sec. 76, of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof*, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.

43w6 SILAS WRIGHT, Jr. *Comptroller.*

STATE OF NEW-YORK,
Secretary's Office.
Albany, September 1, 1831.

SIR—I hereby give you notice, that at the next General Election, which is to be holden on the first Monday of November next, and the two succeeding days, a Senator is to be chosen in the Fifth Senate District of this State, in place of *Nathaniel S. Benton*, whose term of service will expire on the last day of December next. If there be any vacancies in the offices of Sheriff or Clerk, proper to be supplied at the general election, the Inspectors will give notice accordingly.

A. C. FLAGG, *Secretary of State.*
To the Sheriff of the County of Oneida. 43

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 10a5 12	Sole, oak tanned, lb.	22a30
Pearl do.	5 25a5 30	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 80a7 87
Alabama	9a12	—— prime	5 00a5 25
Feathers.		Pork, mess	12 50a13 25
Live American	34a36	—— prime	10 00a11 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 25a6 50	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	5 87a6 06	—— brown	6a8
Rye flour	4 31a4 37	New-Orleans	6a7
Indian meal	3 75a3 81	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 18a1 20	American, lb.	10a11
Rye	78a80	*Teas.*	
Corn, north yellow	65a66	Bohea, lb.	40a46
Oats	45a47	Souchong	56a75
Barley	1 12a1 15	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	13a15	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the *pores*, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.